

THE
FOURTH

SERMON PREACHED AT
HAMPTON COURT ON

Tuesday the last of Sept. 1606.

BY

JOHN KINGE Doctor of Divinity, and
Deane of Christ-Church in Oxon.



AT OXFORD,
Printed by Joseph Barnes Printer to the
Universitie. 1607.

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JOHN KINGS, Doctor of Divinity, and
Rector of Christ Church in Oxford.



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8. Cantic. 11.

Salomon had a vineyard in Baal-hamon: he gave the vineyard unto keepers: every one bringeth for the fruit thereof a thousand peeces of Silver.



Remember a difference they make of the three bookes of Salomon according to their subiectes, three severall sciences or disciplines, that lead man to his blisse; the first wherof is *Morall*, the second *Naturall*, the third *Theoricall* and *Supernaturall*.

Hieron.

- 1 In his *Proverbs*, because of the precepts and institutes of good life, they observe *Ethickes*.
- 2 In *Ecclesiastes*, because of the search and knowledge of causes, and distinction of substances from shaddowes and vanities, *Physickes*.
- 3 Lastly in this booke of the *Canticles*, they consider *Metaphysickes*, wherein is a sacred and admyrable, hymen, or marriage songue (*Voluntatum, non verum consonantia*; not so much in words, as in wills) containing an indissoluble coniunction betwixt Christ and

Bern.

his Church.

Wherefore I make no question, but as the rest of the body, so this part of the tongue also is spirituall & diuine: & that *Salomon*, like *Moses* elsewhere, hath a vaile ypon his face, and leauing the least and lowest roume to the literall sense, aimeth for the most part at mysteries. For that *Salomon* in his proper person the first and best knowne by the name of *Salomon*, had a vineyard in proper tearmes without any metaphor, or translation; and seated in *Baal-hamon*, whither you make it a proper name as *Heshbon*, and *Engaddi*, and other vineyards in the booke of God, or whether common and appellatiue, because of the plenty and store that was in it; and that he let out his vineyard to Keepers at a price, allowing a competency to the for their labour and culture bestowed, and reseruing a rent to himselfe; is either true in the storie, it was so indeed, or incongruity ther is none, but it might be. A part of his Roial demaines is in vineyards, and Orchards, and paradises, in the 2. of *Ecclesiastes*.

All this (notwithstanding) is but the outward shell to an inward kernell: the foot of the ladder next to the ground, as in the vision of *Jacob*, wherein there is yet no climbing vp, wherefore the counsaile of Bernard is from the 23. of the proverbes, when we are called to the table of a rich man, so consider diligently what is set before vs: *fratres ad mensam Salomonis sedemus, superius est refectus delitium* Brethren, saith he we sit at the table of *Salomon*: the meate that is set before vs is heavenly and diuine. The Apostle saide, hath God care of oxen? *Numquid de vineis & vitibus & virgultis cu-*

Ser. 30. in.
Canr. et. 63.

ra est

ra est Deo? In like manner, hath God care of vineyardes? *Hominibus, non arboribus amat homo deus: he that is God & man loveth men, not trees.* His conclusion for all is, *opera hic & impensamentibus danda, non fructibus: he cost & care wee bestowe must bee spirituall upon our sonles; not corporal upon the fruits of vineyards.*

Who then is this Salomon? or what is this vineyard? what is this *Baal hamon*? These keepers? this fruit? this rent? who and what are they?

Salomon is not Salomon the King of Israel, but the King of Kinges: not Salomon from the earth earthlie, but Salomon from heauen heavenly; he that in the Gospell is more then Salomon, *vsq; adeo melius Salomon, Salomon est, ut non modo pacificus, sed pax ipsa vocetur.* The Salomon whom I meane is forightly a Salomon, that he is not only a peacemaker, but very peace it selfe. Salomon is Christ.

The vineyard is his Church, a metaphor wel known in the scriptures, were it a stranger vnto you, I would lead you into acquaintance vvith it throughout the whole booke of God. But it is not so, *vine a intelligibilis*, an intellectuall, mysticall vineyard is his Church: planted by Gods right hand, grounded in faith, rooted in charity, watered by the word of the preachers, digged and manured by the discipline of Magistrates, the wine whereof hath the saueur and tast of a good conscience within, the colour and cute of an holy conversation without, and the winepresse by which it runneth abroad, is the tongue of open and thankful confession to the praise of God.

Baal hamon is the site of it, *vallis*, or *planities*, or

Bernar. ser.
27. in Cantic.

*dominus multitudinis, foilliet vini, a vally or plaine or
 lord of store, to weer, of wine. The Greeke say, in ἡ-
 οἰτι πλῆθος, in αὐτοῦ ὄχλου, where the comprehension of
 people, that is of plenty was. It is Cornu filius olei by an
 other allegory in the 5. of Esay a fertill and fat hill.
 Indeed so populous is the Church of Christ, that she
 meruaileth at her increase of childre, & asketh in the
 prophet, *Quis genuit mihi istos? who hath begotten me
 these?* and the children themselves cry, *the place is too
 strait for vs.* Her beginning was at Ierusalē, but being
 thence abandoned, *migravit, non perijt*, she travai-
 led, perished not: *pulsa de civitate, ab universitate exci-
 pitur*, being expelled the citty she is received of the
 whole world. Howbeit, we must euer remember there
 is also a choice made. For this vineyard is planted in
 Baal-hamon, not in the open field, whose portiō is the
 curse of brambles, & briars; but in a fensual, peculiar,
 enclosed peece of ground, it is *hortus conclusus*, as the
 garden of Eden, and lieth within a hedge or fence, as
 a mount within railes. And whatsoever groweth
 without it, is *labrusca*, not *vna*, some sower or hedge
 grape, not good to eat, or rather the grape of Sodome or
 cluster of Gomorrhe, which groweth but to the fire. my
 meaning is, *extra ecclesiam nulla salus*, without the
 Church no salvatiō: which made the good Emperour
 Theodosius resolve with himselfe, *Malo esse membrū
 ecclesie, quā caput imperii*, I had rather be a member
 of the Church, then head of the whole empire.
 The keepers of this vinyard are both the magistrate,
 & minister, for that the former also is, cannot be
 doubted: he is *nutritivus ecclesie*, the nursing-father*

49. Esa.

Bern.

Genes. 3.

Cant. 4.

Esa. 5.
Deut. 32.

Esa. 49.

of

of the Church, & per regnum terrenum caeleste regnum
 proficit, Kingdomes of the earth are good helps and sur-
 therances to the kingdom of heauen. Ego communis
 quidam sum episcopus &c. I am a certaine common Bi-
 shop among you, and as it were at large, said the worthy
 Cōstantine (as you hard not lōg since.) But this field
 hath bene reapt already to my hands. The later is a
 keeper also, but with no little oddes. The difference
 must euer be held betwene the Diademe, & Ephod, the
 kingdome and priest hood, betwene *ὁ βασιλεὺς*, & *ὁ ἱερεὺς*,
 the soveraigne, & any other subordinate magistrate.
 Every superiority is not impery, nor euery supervision
 & inspection, dominion. The power that the one hath,
 is regall: & imperiall; that the other pastorall and pater-
 nall; The one in things appertaining to God alone; the
 other longe latēd, with a farther extent both to God &
 man without limitation; the one as lord and master,
 the other as a father, the one by mādatory & coactive
 authority enforcing, the other rather exhorting & per-
 swading; or if ever he command, wheras the one vpon
 paine of loosing liberty, or limme, or life; the other
 doth it in the name of God, and before the Lord, and
 his holy angels; & vpon denunciation of Gods iudg-
 ments, The one beareth the sword: the other hath a
 sword too; but it is the sword of the spirit; or more ec-
 clesiasticus, the sword of the Church, wherewith he
 smiteth not the body, but the conscience; or rather
 not a sword, but the Keyes of the church, the one hath
 a rod of iron to crush in peeces, the other hath not
 more then the rod of his lips. In a word, to the one be-
 longeth tribute, to the other rather tithes & offerings:

Ili dor.

Euseb. de vi
Confl.

1. Pet. 2.

Rom. 13.

Psal. 1.

Rom. 13.

to the one *feare*, to the other rather *reuerence*, to the one *uim* *indis*, *neccessarie compulsory subiectio* (you must needs obey) to the other rather *uoluntati*, a *neccessary* too, but more inclining to a voluntary, a better tempered, and rather perswaded kinde of submission.

But more accomodate to the minde of my text, next and most immediatly knit to the *custodie* & care of this *vineyard* (according to the Apostles phrased, ye are *dei uicary*, Gods husbandrie) are the *pastours* of the Church: of whom God speaketh by his Prophet, *filii hominis posuere speculatorem*, some of man I haue made thee a watchman: and I haue set thee over nations & kingdoms, vt *euellas*, & destruas, & plantes, to plucke vp, and destroy, & plant, &c. *rusticani sudoris schemate quodam* (Bernard to Eugenius) *figuring the paines of the pastour by the toile of an husbandman*. For all these haue *sarculum lingue*, a *culture* in their tongues: (*sarculum*, non *septrum*, saith Bernard to the same Eugenius againe, a *culture*, not a *sceptre*) & *gladium uerbi*, non *ferris*, a *word of the word of God*, not of iron, And their office is, 2. Tim. 4. *Argue, increpa* *improbe*, rebuke, there is *putatio*, *pruning* of the vine; but withall *obseera* *intreat*, there is *plantatio* *planting*. To be short, *Paul* is a *planter*, *Apollos* is a *waterer*; and al the rest are *quicquid*, some way or other *labourers with God* in husbanding this *vineyard*.

The *fruit* of a *vineyard* is the *bloud* of the *grape*. This is *fructus natiuitatis*, Psal. 107. *The true native fruit of it*. The vine shall speak for her selfe from that parable, *Iud. 9*. & tell you what her fruit is: *Vinum laetificans Deum & homines*, *wine that gladdeth both God*

and

and men. (*Vinum letitiae*, not *luxuria*: nor *libidinis*, wine of comfort, and gladnes, not of exceſſe.) It may be *Vinum maſticeans* ſometimes, wine of ſorrow. Mark the parable. The Olive hath her *fatnes*, the figtree her *ſweetneſſe* alone, thoſe be their qualities: but *eſt vinea quædam acrimonia & ſeuèritas*, wine muſt be ſome-what tart, as well as pleaſant: *Coniungi debent ſuauitas & ſeuèritas*: *Sweetneſſe and ſharpenes muſt be ioined together*. As neceſſarie it is at times to heare the voice of the Church *condemnante*, condemning, as *conſolante*, comforting, and *repoſcente*, requiring, exacting the duties of chriſtianity, as *ignofcente*, pardoning faults & defaults, which ſhe ſhaletſpie: at ſome times to feele her hand, *placente*, ſmiting, as well as *amplectente*, embracing at ſome others. Ther muſt be both *manna*, and *virga* in the arke, *bread for refection*, and a *rod for correction*, *osculum* and *frænum*, a kiſſe for freinds, a *bridle* for refractary and ſtubbutne perſons. I named it *plantiſing* and *pruniſing* before: there muſt be both *doctrine* and *diſcipline*, elle is there wanting one of the two principall pillars, that the Church ſhould ſtand vpon.

Shall I ſay in a word what this *fruit* of the vineyard is? Go to the parable once more. *Vinum quod latificat Deum & homines*: whatſoeuer are the duties of either table of the law, towards God in the former, in the later towards man the image of God, are the *fruits* of this vineyard that is the Church of Chriſt: and *fructus naturæ* is, the naturall and kindly fruits. For to what other end were we made, redeemed, regenerate, begotten anew by the immortal ſeed of Gods

Bern.

Ser. 60. in
Cantic.

word, sanctified and seasoned by his holy spirit, but that we should keepe his lawes, and walke before him in holynes, and righteousness to our liues end?

Lastly the *rent* that is giuen for the fruit of this vineyard. Luk. 16. is that *redde rationē* at the cōming of Salomon: the issue wherof wil be on the one side, *gaudium & corona, our ioy and our crowne*; and *Euge serue bone, well done good servant*: on the other, *sanguinem requiro, I require that blood at thy handes*, which hath beene spilt through thy negligence. ¶ Let *Keepers* vuell weigh with themselues the *rent* they must thē bring.

1. The reckoning riseth very high, as appeareth by the sūme in my text *mille argētei, a thousand peeces of silver*. 2. The singularity of accōptantes aggravateth the danger, *vir afferet*, that is, *quisq; singuli afferent, every one* shal accompt by the pole; and therefore folly for any one keeper to say *nō agnoscat in populo magno*, ther are so many keepers of us, that what is my one soule amongst so many thousands? *posuerunt me custodem in vineis* (went before in the Canticke) *vineam meam nō custodiui*. They made me a keeper of the vineyards; and I haue not kept mine owne vineyard: wherevpo saith S^r Bernard; *Ego huius loci occasione me ipsum reprehendere soleo, quod animarum curam suscepī*: By occasion of this place I am wont to bee displeased wth my selfe (sith the chardge of my private selfe was so difficulte) that ever I tooke vpon me the cure of soules. To recapitulate all that hath bin spoken, Salomon is Christ; the vineyard is his Church; Baal hamon the increase; the keepers are pastours; the fruit is the loue both of God & man; the *rent*, is the reckoning that must bee

Phil. 4.
Math. 25.
Ezech. 3. & 33.

Eccle. 16.

Cap. 1.

yeelded vp at the coming of Salomon.

What care the Lorde hath ever embraced & reded his Church with (to omit his *quid ultra?* in the 5. of Esay, *what should I more haue done?* If we looke but in at the next doores to my text, wil presently appeare, *vinea mea, quam mihi coram me: my vineyard, which is mine or belongeth to mee, is before me.* His constant, redoubled asseveration, in so many possessiue, respectiue, relatiue tearmes, of so neare appropriation, alliance, and amity, that we canot imagine a girdle about the reines of a man to bee nearer, no nor the apple within his ey, nor bowels within his belly dearer vnto him. *My vineyard, which is mine, is before me.* alwaies vnder the light of his countenance, vnder the eye of his providence, and the everlasting object both of his lookes, and of his loue also.

A part of which his loue, and not the least is, as he delt with the wounded man in the Gospell, whom by reason of his many infirmities he commended to the goodman of the Inne, and deliuered him two pence (say they were the two testaments) in stocke, & whatsoever he should more expend in counsaile and comfort and his owne painf-taking, hee would repay all at his back returne: so beholding from the height of his sanctuary the condition of his vinyard, in so much danger of miscarriage by foxes within, and wild bores without, *serpentibus* and *apparentibus*, saith Bernard, *latentèr* & *patentèr*, openly and secretly oppugning the weale thereof, him selfe the principall husbandman Ioh. 15. after the daies of his flesh, hath commended it to other keepers, *non efficaciam querens, sed con-*

luk. 10.

20. Exod.

gruentiam, nor out of want to himselfe, but for conuenience to it, man vnto man beeing the meetest instrument to lead him to saluation, (*speake thou vnto vs, & we wil heare thee, but let not the Lord speake, leaſt we die.*) To theſe he hath perpetuated life & cōtinuance not in their ſingular perſons, but in their line and ſucceſſion, *Ego vobiscum uſq; ad finem ſeculi*, I am with you (O ye keepers) to the worlds end. So the Apoſtle witneſſeth, *Eph. 4. 11.* He hath giuen ſome to be Apoſtles, ſome prophets, ſome Evangelists, ſome paſtours & teachers, for the gathering together of his ſaints, for the worke of the miniſterie, for the building of the bodie of Chriſt, donec occurramus omnes, ſill we all meete, &c.

Exhort. ad
caſt.
De fug. in
pericq.

Now what difference there is betweene keepers, & keepers themſelues, I ſtand not to declare vnto you. *Stabo ſuper custodiam meam*, but diſtributing the whole Church of Chriſt into two ranckes and companies, *ordinem & plebem* as Tertullian ſorteth the, *duces or paſtores, & gregem; clerum, and populum; prieſt, & people.* I may truly affirme that the cuſtodie of this vineyard hath ever paſt through the hands of thoſe ordered perſons, vvhom Eccleſiaſtical vriters call *ſacerdotes, conſecrated men*, the ſpirit of God *Act. 13.* and *Rom. 1.* *apopioſiſtōi men ſeparated & put apart, the fathers* *trioſuā mōs, clericos, eccleſiaſticos. ſpiritually, cleargie and churchmen.* And theſe by vndoubted commiſſion from Chriſt, ſucceſſiō from Apoſtles and Apoſtolique perſons, confirmation of the primitive and purer Church, and preſcription of all ages downe to our owne times, haue beene ever inveſted with diſpenſation of the myſteries of Chriſt, admini-

stration of the word and sacraments, power of the
 keies, remission & retention of offences, exclusion fro,
 or admissiō into the Church of Christ, imposition of
 hands, for the raising vp of new seed to the brethren
 deceased, with other the like prouinces and chardges
 belonging to them alone. Answerable to which their
 offices, & not disagreeing to the name of *Custodes* in
 my text, are those vsual titls of theirs throughout the
 booke of God *ἐπισκοποι* Stewards, *παιδρες*, *παισους*, *απο-*
στολεις, *προειρημενοι*, *εργαται*, *επισκοποι*, and in the writings
 of the learned, *Antistites*, *presules*, *propositi*, *re-*
ctores, &c. all names of *superioritie and gouerne-*
ment; albeit in regard of their daiely seruice to
 God and his Church, because *Episcopatus* is *opus*,
 a *bishopricke* is a *worke*, and not *honor*, *honour* alone,
 but *onus*, *aburthen*, & they are bound by their callings
prodesse, to do good, as well as *praesse*, to sit in place of
 gouernement (as the *kingdome* it selfe also is tearmed
splendida seruitus, an *honourable kind of service*) they
 are stiled by the names of *ἐπισκοποι*, *ἐκκλησιαστικοι*, to
 betoken and put them in mind of their *ministry*.

Endlesse were my talke to vndergoe the prooffe of
 all the particulars before mentioned: but I am freed
 from the weight therof. My seruice at the present is
 rather in the negatiue & destructive part; not so much
 to declare vnto you what the authority of those *kee-*
pers hath bin, and how far it reacht, as to shew there
 are others in the Church of Christ, to whom these
 chardges neuer appertained.

I cannot deny but the *keepers* of this vineyard abu-
 sed the vineyard, none more. They became such kee-

Bern.

pers of it, as wolues are ouer sheepe, *Tradidit eam custodibus*, saith my text; I may as truly say, *Custodes tradiderunt eam*, in an other sence her keepers betrayed her. Indeed they proued *traditores* traitours against her. *Dicimini pastores, cum sitis raptores*: you are called *pastours*, you are deuourers. And againe, not *Cultores* dressers, nor *custodes* guardians, but *Latrões*, & fures, theues and robbers. They succeeded in the Apostles roumes, but without imitation, in *sede* not in *fide*, in their seat not their faith. They had *ministerium loci* not *zelum*, the place but not the zeale of their ministratiō. They ran *ad cathedram*, not *ad curam*, to the chaires, not the cures of their predecessours. They followed those holy men as a *tempist*, followeth a calme, or sickness health, (saith Gregory Naz.) that is, they came after them. And what with their idlenes, ignorance, avarice, ambition, tyranny, pride, hauing at length turned *domulatum in fastum*, their *ministerium* of the gospel into a *Luciferi* pride, to overtop the Emperor himselfe, they so infected & afflicted the Church of God, and waxed so intollerable, that they could neither endure their own sores, nor abide other mens remedies; *multitudo reprehendentium*, did but *indurare impatentiam*, they grew much the worse if any reproofed them. By reason of which their obdurance it came to passe, that as Kings were expelled out of Rome, for Tarquinius Superbus his offence, and the Anabaptistes in Germany must needs create a new world of magistrates, because those in present authoritie did not please them so for the wrongs and abuses that some keepers offered to the vineyard, all must be turned

Sleydan.

out; at least of those that were *chiefe* of the, nor their
superfluous top, (as one called it) take away, but the ve-
 ry *substantial* roote hewen quite downe. *Edibus, sedu-*
bus, effugars (which is Bernard's word) to be *driven out*
 of house and home, might not suffice, unless out of
 diocesse and iurisdiction, out of life and being: So not
 the *presbyteri*, the persons peccant theselues done a-
 way (which was Diocetians persecution) but (that
 which was *Julians*, and far worse) *in sum presbyterium*,
 their whole race and *reue new*, liuelyhood and maine-
 tenance vtterly extinguished: Their patrimonies and
 inheritances (as by a *lex Agraria*) dissipated into so
 many hands, as that without a miracle they might ne-
 ver returne to the right owners againe: As if they had
 vowed to theselues to sow the land of the church with
 salt, that it might ever remaine barrē, & never thece-
 forth beare fruit more to prophets and prophets chil-
 dren. What must al be remoued & an utter desolatiō
 made because some had delinquithe? Cā they call to
 minde neuer a Cypriā, nor Chrylostō, nor Basil, nor
 Nazianzē, nor Austin, no one of those ancient Bishops
 of Rome, which wel neare 40. in a row witnessed their
 good cōfessiō vnder those bloody persecuting Pilars
 of the Empire, which may stand in the gap, and plead
 for the seruice that Bishops had done to the Church
 of Christ, but all must downe? *Etsi, Athanasium culpa-*
uerint aliqui, say that Athanasius (said Athanasius him-
 selfe of himselfe) *were to blame*, & might iustly be tax-
 ed *quid ali scire episcopos qui ab illis Arsenius*
interfectus est what haue the rest of the Bishops done?
what Arsenius hath bin martyred by them? A strange

Epist. ad.
 solr. vii.
 agent.

Enarr. in.
Psal. 71

kinde of reformation; the whole body destroyed, because some parts are disordered and diseased, Our Sauiour dealt not thus in that other institution of marriage; but when he perceiued (saith Ierome) that things were come ad = *to their last and worst condition*; hee brought the back ad = *to their first and best againe*; *Ab initio nõ erat sic, frõ the beginning it was not so*. The Merchant in S^r. Austin doth better plead for himselfe and his calling, *Si mentior, ego mentior, non negotium*, when they charged his professiõ with lying & fraud; *if I lie, it is I that lie, not my profession*. So shall you haue husbandmen, that for a storme of wether destroying their corne, wil blaspheme the name of God; *At hoc non faciunt agricolæ boni, those that are good wil neuer doe it*. The like perhaps is in other courtes & trades of life. *At hominũ ista, non verum peccata sunt, these are personal crimes, not veall imputations*. All this is not markt in the case of these keepers: but against them, theire callings, & their liuings is the voice of Edom heard, *Downe with them, downe wit h them, euen vnto the ground*. And when they are downe, let the neuer rise vp againe.

In steede of these are erected a new sort of keepers, of a strange composition & concretion, part of cleargy, part of Laity, as of old & new cloth peeced togither: *the assembly, sessions, Senate, Synedrion, Consistorie, Court* of which persons (call it as you list) they name the *Presbyterie*; and that *presbyterie* they call the Church, at least an epitome of the Church, a lively representation and portraiture of the vniuersall Church, the perfect body of Christ, the tribunall of Christ, yea

caelum in terris firmum, a verse heaven feared upon the earth: the administration in these mens handes they tearme diuine and apostolique institution, an indiuiduall companion of the Gospel, the holy discipline, the discipline of Christ, halfe the kingdome of Christ, an vndoubted note of the Church, the eternall counsaile of God, the sceptre of Iudah, yea the sceptre of the sonne of God, without which he ruleth not: lastly they intitule the governors themselves, censors of manners, guardians of discipline, presidents over the lawe of God, Treasurers of Christ, set ouer the people in things appertaining to God, and such as watch ouer their sonles; and rather then faile, they make them Ecclesiasticall, Ministers, Bishops, prophets, to whom the spirits of prophets are subiect, yea they sticke not to say, that *Zacharias*, bodily the Angell of the Church of Ephesus, &c. to whom our Saviour writeth, may bee vnderstoode of their presbyters; with other the like innumerable attributes, wherewith they labor to atay the nakednes & novelty of this late formed discipline; which neuer to this houre saw the age of a mā, threescore & 18 years. What needed al this? *licet sapere sine pompa* men may be wise without glorying too much of their wisdom. But it shewd herein, as at the dedication of Nabuchodonosors idoll with cornet, trumpet, sackbut, psalterie, dulcimer, and all manner of instruments of musicke; so the whole booke of God must be vnbowelled, and all the wit of man ransackt, to finde out a stile honourable enough for their new erected presbytery.

And because *women sine actu nihil est*, name without power availeth not, they haue assigned the offices

not inferiour to their rules. You woulde wonder to heare, that those of the lairy should haue ought to doe in administration of sacraments: yet haue I heard that even these doe deliuer the Cup in some places. But what of the preaching of the word? you shall bee tolde, that there is no difference betweene them and pastours, saue *publike & priuate*; for what the one doe in pulpits, the other doe in their consistories. It were incredible to be spoken, but that he that runneth may read it in their published and diuulged bookes, that those whole descriptions appropriated by the holy Ghost, to *Bishops, presbyters, and deacons*, 1. Tim. 3. & Tit. 1. should be applied to their vnpreaching presbyters. They may consult, admonish, comfort, correct, examine, allow, refuse, suspend, excommunicate, absolve, & finally order *all things belonging to the Church*, that is to say in effect, directly, or indirectly and collaterally, at first or at second hand, *all things*; some of these duties seuerally & apart, each elder in his tribe; others iointly, & in cōmuniō with colleagues. As nāely, when they meete together. 1. Theirs are *elections & reiections* of all church officers. 2. *Excommunications, absolutions*, and the power of the *keyes*, theirs. 3. Theirs the *disceptation and decision* of all matters, vvhathsoeuer concerning either *corrupt manners*, or *peruerse doctrine*. Adde vnto these *imposition of handes*, common and prophane vpon consecrate persons, and *ordination* of the ministers of Christ by those that are without orders.

After such harde and burthensome provinces, perhaps you will aske mee what the persons them-

selues are (these Areopagites and Amphictiones, iudges of saweighthe affaires) to whom it is giuen thus to expatiate and reuell through everie corner of the house of God. No doubt they are all Bezeleels at least and Aholiabs, or Zorobabels, men of excellent both spirits, and giftes, furnished for such busineses. I distinguished formerly in the Christian cōmon-wealth two severall sorts, to weter, *Cleargy*, and *Laitie*. One and (it may be) the better part of this Court are *pastours* and *Doctors*: the other, and far the more, such for the most part,

Quales ex humili magna ad fastigia rerum

Attollit, quoties voluit fortuna iocari,

Such as the satyre noteth, to day *Dama*,

----- *memento turbinis exit* -----

Martus Dama, --- to day a *trade sman*, to morrow a *churchman*, to day an *artificer*, to morrow an *elder*: & so likewise backe againe.

Alternare vices mirabere: ----- wee may iustlie wonder at their changes. *Hesterni Quirites*, our yesterdayes rulers and gouernours of the Church, the next day return back to their wōted callings; like him that professed, Zach. 13. *I am no prophet, I am an husbandman: Husbandry was my trade from my youth* &c. I knowe not well what to make of them, but as St. Bernard wrote of himselfe, Epist. 245. *Ego quādā Cbimera mei saculi nec clericum gero, nec laicum: I am a kind of monster of my time, for I am neither cleark, nor lay mā*. In a word such they are, of whom I will not speake so cursedly, as the Scribes and Pharises did, *This people that knowe not the law, are accursed*, Ioh. 7. neither

Luk. 10.

so barbarously and vnicristianly, as the papistes doe, when by wrongfull misapplication they abuse scripture: *Give not holy things to dogges; Cast not pearle before swine*: meaning in both these, the people must be debarr'd from reading of scriptures, who therefore, they say, are called *ass* because they are *ass*, indeed no better in sense and vnderstanding, then very stones. But this I am sure of, wise men never thought it fit to ioinc with them in consultations of learning & iudgement. Their protestations are to the contrary, *ὁτις οὐκ ἀρέσκειν τοῖς πολλοῖς ἀρεσκουσιν, ὅτι αὐτοῖς πολλοῖς*, *wise men please not the people, neither doth the people please ihc.* *Vnus mihi pro populo, populus pro vno.* *Cato pro centum millibus*, and *Plato in st ar omnium*. One man of sort worth all the rest. *Hi in manibus suis speraverunt*, *Al these hope in their hands*, and everyone is skilful in his owne worke: without these cannot Citties be maintained, &c. *Sed in ecclesiam nō transfusiunt, super sellam iudicij non sedent, neq; palam faciunt disciplinam & iudicium*, They are not asked their counsaile in the congregation of the people, neither sit they vpon iudgement seates, neither are they meet for hard matters.

Eccle. 38.

I haue shewed you in part vvhhat they haue assumed vnto themselves, but haue not declared as yet, what adventures they made to bring thinges to passe. The beginnings at first were smale, the proceedings wonderful, as of a graine of mustards seed, that becometh a great tree. I appeale to the truth of my storie: That discipline, which at the first begged hir allowance from some neighbour Churches, was ready in the end to set her foote in the neck of hir friendes, and not

much lesse then founders.

Asperius nihil est humili, cum surgit in altum.

Wirnes the Pope towards the Emperour,

Qui fluvialibus undis

Intumuit torrens, fluit acivus amne perenni.

You shall often have a land-floud, engendred but of raine water, that wilbe more violent for the time then a living and ever-flowing river. Did they continue their begging? nothing lesse. *Molestū est hoc verbum rogo: it is a greife to crave.* They quickly turned *rogo* into *vim irrogare* (as Bernards word is) *craving into compelling.* They call for reformation, and reformation is granted them *in doctrine* and *sacraments*, to the vtermost. That will not serue: but reformation after this forme (the Dagon of popish hierarchy, episcopall prebeminence must fall before the arke (I take it) of the presbytery) or they will never be subiect to any mortall man. Do you sticke to yeeld vs this? I now call to minde what praise S^c. Ambrose gaue of the people of Millan, when there was hore persecution in the City, for the voice they then all vsed, *Rogamus Auguste, non pugnamus, Ve entreat O Emperour, wee fight not: perhaps they durst not: yes, Non timeamus, sed rogamus, we feare not, yet we intreat.* He affirmeth it to be the voice of the holy Ghost speaking in them. Hee red at that time vpon Iob: & he went vp into his pulpitt, he said, *num Iob miraturus, so wonder at one Iob,* but he found them al Iobs worthy to be wondred at for their singular patience. The like S^c. Bernard in an Epistle to Lewes the french king: *profecto stabimus & pugnabimus vsq; ad mortem (sist oportuerit) pro*

Lib. 5. epist. 33

Epist. 111.

matre nostra, armis quibus licet; nō scutis et gladijs, sed precibus fletibus, ad Deum; *Assuredly we will stand & fight for our mother, if neede be, vnto death, with such armes as we may, not with sword and target, but with prayers and teares to God.* But with these we haue to deal with, it fared quite otherwise, *pugnamus Augste* or *Augusta*, nō rogamus, *King or Queene* whosoeuer, we entreat not, we must and will haue it. I deny not but motions there were some, & admonitions, petitions, supplications; but as physicke raught vpon a daggers point; either you must take it, or they will driue it downe your throate. For see the sequele. They breake forth to assemblies, confederacies, associations, subscriptions, sacraments, oaths, menacings, thundrings and lightnings from the Church, excommunications denounced, yea banners displaid in open field: *Quis sensus armorum, &c.* did the Orator aske? I may aske with S^t. Bernard, *ubi timor mentis, ubi oratio?* wher was either cōscience towards God, or reuerence towards his anointed? yet on they must. This discipline must be aduanced, and Princes submit themselues vnto it. And that Prince, King, or Emperour that shal annulle it, is to be held for an enemy to God, & himselfe vnworthy to beare rule ouer any of Gods people. What doe I heare against the anointed of the Lorde, his Lieutenants on earth, Gods of the earth, *solo Deo minores*, subiect to none saue God? *Christus aliter & iussit, & gessit*, *Christ bade, Christ did otherwise.* *Conditor Caesaris Caesar tributum dedit*, *He that made Caesar, paid tribute to Caesar.* Peter and Paule did otherwise; *alter amisso, alter submisso in cruce capite*, both sealed their

Tertul.
Bern.

obe-

obedience to the Emperour with sundry their deaths. And their writings haue an other language: *Let every soule be subiect to the higher powers.* They wil say that was in the churches infancie. And let praier and supplications be made for al, especially for kings. So the eues must be praied for, & yet punished for their thevery. And Princes must be obryed, whether good or bad. No it is blasphemy to say so, I am sure it is blasphemy to say, as they say, *Qui credidit auditui nostro?* Who will beleue our report? *An non iustus os loquens talia sustinuit tunderetur, quam rationibus refelleretur?* I could lead you along into a Forrest of the most vn priestly positions, and vnchristian, vnsubject-like practises, that ever were heard of. *Nude nuda loquor, I speake truthe truly.* They are now become *mundi fabula*, & can no more lie hid, then the sunne in the firmament. Jam forie it should be so. With a tender and trembling hand, I confesse, do I touch the sores of friends. Whereas, were I to deale against a professed enemy to the Gospel of Christ, I would sharpen my stile against him to the vtermost of my power, and cut, as with the point of a Diamond. But the Apostle hath taught me, *Non possumus aliquid contraveritatem sed pro veritate:* wee can doe nothing against the truth but for the truth. *Amicus-Socrates, amicus Plato, sed magis amica veritas.* Although, why should I call the friends, whose violent and tumultuary spirits haue wrought so much trouble to Christian states? And therefore, *non verenda retego, sed inuerecunda confute,* I uncover not the shame of father, nor brother, nor friend, but rather discover & confute things that were past all shame.

Rom. 13.

1.Tim. 2.

Berrn.

2-Cor. 13.

But say that the supreme magistrate, thus dared as you heard before, wil not submit himselfe, nor admit the gouernment so eagerly pursued? What then? There are other *inferior magistrates* to stand in place: and *Nobles* vvere at first ordained by God to brid'e Princes. A good doctrine. What if the Nobles make a conscience therin? Then is the lande without anie magistrate at all, and the sword in the *peoples* handes. Belike the people themselues when we are fallen so low, are ἀκεφαλοι, *headlesse*, vnlesse they bee guided and directed by their presbyteries. These are not *gradus*, but *precipitia*, *steps*, but *downe-falls*. You see we are come at lenght to a faire passe: frō the head of authority, the eies of wisdom, eares of discreation, tongues of perswasion and grace, breasts of counsaile & direction, armes of true puissiance & fortitude, to the very *feete* (of obedience and subiection, they should be) they must needs proue, of disorder and confusion. The feere rule all. A mere Cyclopicall state.

--- *ingens corpus cui lumen ademptum;*

A great and unwelchy body without an eie.

Now in this *ὑςαπορ, ὠςβραχος*, the world turned vpside downe, where the people commandeth all, what hath beene done to trouble the peace both of Church, and common wealth? Rather what not? The beginninges were tragicall, with the trumpet of *Sheba*, the tongue of *Shimei*, and not much lesse then the hand of *Zimri*, the proceedings tyrannicall, the ende in proesse of time likely to haue proued more then intolerable. He prophecied not amisse of this *way*, when as yet shee lay in her cradle, as it were, and swathing clowts, and

was commended to the liking of an other nation. *Tyrannus altera tyrannus*, we are afraid of an other tyranny. (*Novus pontificatus*, a new pope dome, was the iudgment of an other.) The stile may now be altered vpon the evêr of things, by those that write *teste meipso*, vpon their experience a thousand times, *Sentitur altera tyrannus*, we feele that which other feared.

For when they shall hold, that the supreme Magistrate *professing the faith*, (I speake not of *Numa*, nor *Nero*) I laie the supreme *Christian* magistrate (*cujus potestas sancta. sanctæ leges. sanctus gladius*) hath authoritie over his subiects, not as they are *Christians*, but as they are *men*; authority over Bishops & Priests, not as they are such, but as they are men: (wherein I haue much wondred with my selfe, that they which abhorre popery, so much, euen in matters of ceremonies, should so nearly approach to it in substantiall assertions;) that the king is no competent iudge in pulpit affaires; and as touching the law of God he shalbe indeed *vindex utriusq. tabula*, an avenger of both tables; but as for the ordering of the Church, he may sit in the assembly as an *honorable member* of the church to *vote* and *consent* with the rest, but not otherwise; when they shall give him *potestatem facti*, but not *iuris*, power to execute, but not to ordaine; & *custodiam, vindictam*; not *constitutionem*, *promulgationem*; (which is to make him *carnificem*, their executioner alone saith Erastus;) and to yeelde him supremacie in causes Ecclesiasticall, is to take both swords from the Pope and give them to the King, to pull downe a spiritual Pope, and erect a temporal: when they shal say,

that

Muscul.

49. Esa.

that the political government is subalterne to the ecclesiasticall, & *quasi inferius quoddam subsellum*, and as it were a lower kinde of Court; and that Princes themselves, though they bee the nursing-fathers of the Church, yet they are her *servants* too, and therefore must ever remeber to submit themselves, subiect their scepters, & cast downe their crownes before her, yea and to *lick the verie dust of her feete* (vwhereof I trust they will make an allegory, and not vnderstand by the *feete of the Church the feete of Church men*;) and lastlie that *scepters, & crownes, and swords* are but pompous and glorious ceremonies; with a number thelike positions: who will make question but their doings haue beene answerable therunto, in assembling themselves together at their pleasures, in proclaiming publique fastes, in making, and marring, and altering church orders; yea in compelling the magistrate himselfe to order, as if they were *Ephori Regu, tutors and overseers of him*, so far forth as to excommunicate his sacred person, and beeing excommunicate, that is, cast downe vnto hell, to deeme him vnworthy to hold life vpon the earth. Against which presumptions of theirs, if the King cannot helpe himselfe, let him be as an Idoll fastened to the wall, that hath hands without handling, and cannot driue the birds from his head, nor wipe away the dust from his eies, or as a skarcrow that standeth idly in a garde of cucubers.

M Gualter pastour of the Church at Zurich, who liued at that very time, when the breath of life was first breathed vpon the face of this new created discipline, in his cōmentaries vpon the first to the Corin-

thians the 5. Chap. besides sundry other places, sheweth his dislike of those, that are not contented vwith their christian magistrats, vnlesse they also haue their ecclesiastical senates; nor contented therewith, are angry at other churches that haue them not. *Sed parcat illi nobis, &c.* saith he, *let them beare with vs,* and not be over-rash in passing their iudgment vpon vs; nor thinke euery shoe fit to bee drawne vpon the foote of every Church. He blameth them for their frequency of excommunications, wherby it may come to passe, that the number of the excommunicate may be greater sometime then the communicants themselves, & their *theatricall satisfactions*, to set offenders vpon the stage, & tire them out with immoderate penāces; but especially their excommunications against Kings, by which they become ridiculous both to them, and others,

Dum veluti lepores dare in ualeonibus audent.

Surely I thinke when first they claimed their authority over people and pastor, they stretcht it with cords; but whē over Kings and the soveraignes of the earth, they drew it with cart-ropes. For they then tooke vp. on them without leave, and practised without law, that which if the king should grant them, hee might likewise answer them, as Salomon did his mother in hir suite for Adoniah, *postula es & regnum,* *you ouere best take the kingdom too,* it being no more possible there should bee two *authentick* authorities vwithin one kingdom, then that one and the same bodie can beate two heads.

1. Reg. 3.

If any demaund the reason, how a Church disci-

pline so lately sprunge; the time and place of vvhole
 breed is so well knowne (one tearmed it *Talmud Sa-
 baudicu*) should be able to propagate it selfe through-
 out so manie repurged Churches of Christendome,
 and carrie the protection and patronage of so manie
 excellent men; that at what time they cast vp the
 dregges of Antichristian corruptions; whereof they
 had laboured and lien sicke along time; they should
 at the present so greedylie drinke dovn this deli-
 cate vvine of humane plausible invention; let him
 breefly vnderstand. *Parents* it had of incomparable
 worth and credit in the Church of Christ, which be-
 got it with the strength of imagination (I thinke they
 thought it good) bare it not without paine, and vvith
 much contradiction, brought it forth with zeale, nur-
 sed it vvith care, christened it vvith the holiest names
 they could devise, apparrelled it with the fairest co-
 lours & pretexts of scripture & the primitiue church,
 and so sent it forth into the worlde as *delitias humani
 generis*; the blessedst babe that euer anie age of the
 world brought forth, bearing the right stampe of the
 purest and surest reformation. *Quis non in hunc erro-
 rem abripiatur ducibus Calvino & Beza?* (saide a lear-
 ned father of our Church, though not of our nation,
 vvho like a *Tirasias* had in a sorte experienced both
 kindes of governments.) You are not ignorant what
 Ierome held of Origen, *Malo cum Origine errare, quā
 cum alijs vera sentire*, he had rather erre with Origen,
 then thinke the truth with other men. *Anaxagoras vi-
 rum esse nigram dixit, ferre sn̄ siega idem dicerem?* A-
 naxagoras might say the snow was blacke, an other

Ad Sa.

might

might

might not do it. The fashion of the world is, *Pauci res ipsas sequuntur, plures nomina rerum, plurimi nomina magistrorum*. I am of Paul, one crieth; an other, I am of Cephas.

Tunc est peccare auctoribus illis. Men hold it safe to erre by authority. Of which men I will speake no worde, having been the sonnes of mine owne mother, and fathers of many sonnes, begottē in the gospel of Christ; then Austin said of Cyprian, a glorious starre in the firmament of the Church, & one that lost his light for the testimony of the truth; *Sicut multa erant quae doctus Cyprianus doceret, sic erat & aliquid quod Cyprianus docibilis disceret*. Learned Cyprian taught, and learned Cyprian might learne. He maintained an error about the rebaptization of heretikes *cum octoginta fere Episcopis Africanarum ecclesiarum*, that no man may wonder at an error in the Church, an error of continuance (it lasted through many African Cōsels) upheld by as worthy pillars as the church had any. *Kai tūc i quoniam dñs ad dñm dñm*, may the best that dwel in mortality say, (though their names live in their ever-living bookes, and their names are written in the booke of life) *we also are men, we are no better then our fathers, we know but in part, we have our affections, and imperfections, errors, and escapes & blemishes, as all other men*.

It is not to bee thought, but their grounds were firme & unmoveable, wheron they staied themselves. According to the rule of Tertullia, *id verum, quod prius*, she elder the better, they have made their discipline the of-spring of Christ & the most ancient apostolique

6. De bapt.
cont. donat.
26.

1. De bapt.
cont. donat.
18.

Ag. 14.

De praescr.

Church; fro whence they perswade themselves, they are able to deriue it along throughout all ages (as by certain *ruines*, they say rather *ages* and *faute prints* in the writings of the learned may appeare) downe to these present times, hence forth of force to continue to the worlds end.

Our answer to this hath beene, whilst the husbandmen yet slept, and being not throughly awaked, upon better advise suffered these *tares* to grow vp in the Church, carried (it seemeth) with the streame of a common receiued opinion, that such *presbyteries* had erst beene; our answer hath beenell say (admitting that antiquitie that neuer was) yet that one and the selfe same forme of Church policie befitted not all times, & all places; but according to the variety ther-
of recipit, imo exigit, recurreb, may requires b variation of orders. The answer was verie iust. For who can conceiue, that one and the same fashion can accom-
 unto her in her infancy, and fuller growth, persecuted, & in peace, flying with the woman in the wilderness, and resting as the *doe in the arke*, lying in the *caves of the ground*, & sitting as a *Queen* vpon a glorious seat; sometimes vnder an heathen Emperours, sometimes a Christian; now an *Arria*, and then orthodoxe againe; at one time dwelling in *Ierusalem*, a *citty built at unity within it selfe*; at an other diffused into a large and open region; whilst there is *pusillat grex*, a *little flocke*, and when her children come flocking by *troupes*, as *does to their windows*; lastly in the daies of his marriage, if I may so speak, and in the daies of his widow-
 hood, when the *bridegome* is taken from her; in the full

flood, Ocean, and redundancy of the miraculous gifts of the holy Ghost, and when she is reduced to a measure and stint, but of ordinary graces? You may as well shape a coat for the moone waxing, waning, chaging into so many formes, as set downe one manner of discipline for the body of the Church. They call it the Churches *Laverie*; which I see not but in the sommer of hir peace, may be of one stuffe, of an other in the winter of hir troubles, Say these elders had beene in the Primitive Church (as they neuer ywere) therefore to continue? *Si revocas temporum illorum mores, primum conditiones, & statum quoq; illorum revocas; if you will call batke the uses of those times, make the state of our times equall unto them,* and put vs vnder a pagan Emperour and persecution againe. *Gloria filia regu ab intus, the internal beawty of the Church is alwaies the same,* but hir outward garnēt is of diuers colours and requilite it is that it should be so: for if there were no alteration, ceremonies would be taken not to be ceremonies, but matters of substance. To conclude, Tertullians rule is infallible, *Regula fidei immobilis, irreformabilis, cetera disciplina & conversationis admittunt novitatem correctionis; One body, one spirit, one lord, one faith, one baptisme: One gouernment, one policy, one ceremony, one discipline was neuer spoken.*

But that is not the buckler we hold forth against them at this time. Let them lead vs into these cellars of the bridegrome (as the phr ase of this booke is) and from the vessel of any one sentence or syllable therein draw out vnto vs, the smallest drop of assurance, that

Muscul.

Psal. 45.

De vel. virg.

Ephes. 4.

ever this presbytery was instituted by Christ or his Apostles, and we are ready vpon the sight to ioine hands with them. But I verily assure my selfe, vnlesse they will wrest and pervert scripture, and in steed of the naturall milke it giueth, inforce out the bloud of violent interpretation, and caule it to walke a mile or two farther for their fancy, the euer the holy Ghost meant it, there is not one word to be founde, that assertaineth this opinion.

I finde in the booke of Christ a double presbytery mentioned; one of the *Jewes*, wherof Paul speaketh *Act. 22. 5.* the cheefe priest doth beare me witness, *ἐγὼ καὶ πρεσβύτεροι*, and the whole state and consistory of the elders. From thence was he armed with letters and power to Damascus, to persecute the Saints: albeit the flower and strength of this presbytery was then cropt, what by the kingdome of Herod, & what by the Roman Lieutenantship: the other of the *Christians*, wherof we read *1. Tim. 4. 14. Neglect not the grace, which was given vnto thee &c. per impositionem manuum tuarum presbiterij*; of the cōpany of the elders. But neither doth the former of these proportionate, nor the latter import any such presbytery as is now exacted. That of the *Jewes* they suppose, though it conclude not directly, yet it alludeth at least, and giueth some warrant to the Christian eldership. Allusions are not demonstrations. And simply to inferre frō the law to the Gospel, frō Moles to Christ, frō his temporary iudicials & tribunals, to the perpetuall policies & iudgment-seates of all Christian states, from *Canaan*, to the whole world of *Christendome*, is no warrantable

consequention. But nearer to the purpose. In those *Syhedrions* and Courts of the Iewes, whither that great and principal; metropolitane, parliamentary assembly, or whither their inferior and subordinate sessions, consider in brieft with me these 4. points; 1. the persons, 2. the place, 3. the pleas, 4. the power.

1. The persons (besides Priestes and Levites, which were *ad subsidium* (saith Iosephus) for assistance to the civil magistrate, for direction in doubts and difficult cases of the law, for the Lord in things appertaining to God, 2. Chro. 19.) those I say of the other sort, whither they were suggested by the counsaile of Jethro, Exod. 18. 21. and againe repeated by Moses, Deuter. 1. 15. they were all to be wise and knowne men, chiefe of the tribes, whom they made Captaines over thousands, and hundredes, and fifties, and tennes, only in the smaller matters: or whither those *seuants* appointed by God himselfe for weightier affaires. Num. 11. 1. Moses must knowe them to bee of the elders of the people and gouernours, over them, vers. 16. Or adde vnto these from the first of Num. 16. the *twelue Princes* for the twelue tribes, they were famous in the congregation, princes of the tribes of their fathers, and heads over thousands of Israel. Lastly by commission from Jeholophat, 2. Chron. 19. 8. none were designed to these gouernements and iudgments but the chiefe of the families of Israel.

2. The place for important busineses, that which the Lord himselfe should choofe, 17. Deut. 8 (sometimes Shilo, sometimes Ierusalem) or for easier causes, the Cities throughout all the tribes, Deut. 16. 8. Or al the

strong

strong citties in Iudah. 2. Chron. 19. 5.

3 The causes, such as fel out in *Cōtrouersy* betweene a man and his brother. Deut. 1. 16. *betweene blond and blond, plea and plea, plague and plague*; Deut. 17. 8. *betweene law and precept, statute and iudgement*; 2. Chron. 19. 10. Where *Amariah* the Priest was ordained *chiefe in all matters of the Lord*, and *Zabadiah* a ruler of the house of Iudah was for all the kings *affaires*.

4 Lastly their power was: *The people shall heare, and feare, & not doe presumptuously; and that man that shall doe presumptuously, that man shall die*, Deut. 17. 12. The persons you see then, none but *principal*; the places *ca-the-drall*, the causes *univerſall*, the *authoritie peremptorie and finall*: Lastly (which may be ioined to the other) sith God and the King both haue their severall agents and advocates, the proceeding equall and vn-partiall: let them now frame their presbyterie out of either of these two. Vnlesse they will turne *Citties* into *Parishes*, and *Villages*, and *Hamlets*; *Magistrates*, *Priests*, & *Leuites* into *priests* & people without *magistrate*; and *regem* himselfe sometimes into *reum*; and bring *Moses* to his owne barre; vnlesse *Princes* into *mechanistes* and *artificers*; *heades* into *hecles* for the most part; and perhaps into *railes*, as the scripture speaketh; vnlesse *sword* into *keies*, *at* *h* into *Church-censures*; *Corporall* into *spirituall*; *Ciuill* into *sacred* & *Ecclesiastical*, which were to turne *Illyrian* *Italian*, and to make a *metamorphosis* *transmutation* of al things, not far vnlike the *transubstantiatio* of papistes, as one compared it, they can never extract their presbyterie

out of those assemblies.

Notwithstanding they haue brought themselves in beleife, that our Saviour then transferred the Synedrion of the Iewes into the Christian Church, when hee gaue that direction, *Mat. 18. 15.* concerning offences *Dic ecclesia, tell the church.* A place not easie to be vnderstood, because *ecclesia* is *πλὴθος*, a tearme of diuers acceptions. It signifieth *multitudo ad aliquid*, an assembly of anie qualitie, or to any purpose whatsoever, whither it be *εὐνομος* or *ἀνομος*, lawful, or vnlawful, sacred or prophane. What *Dic ecclesia* truly meaneth, *dicant, qui possunt* (S. Austin of an other subiect) *sicamen possunt probare, quod dicunt; ego me ignorare confiteor.* Howbeit their argument is in danger loone to be overthrowne: *tell the Church*: therefore no Church in al Christianity whither to resort for releife of our grieuances, but this miscellane church of the presbyterie? For our better examination hereof;

Abulen.

1 Certaine it is, that the offences there meant are priuate and personal, and such as lay in the power of the partie offended to burie in secret without farther discoverie, *ταῦτα ἐν ἑσέῳ*, if thy brother shall offend against thee, and, if he shall heare thee, thou hast gained thy brother, there may be an end without farther complaint, which in publike scandals and crimes against God and his church may not be.

2 From the apparât degrees of proceeding against such trespassers, as. 1. *μεταξύ σου καὶ αὐτοῦ μόνον*, between thee and him alone; 2. *ἐν ἑσέῳ καὶ ἑνὶ ἄλλῳ*, one or two more; 3. *ἐν ἑσέῳ καὶ ὅλῃ τῇ ἐκκλησίᾳ*, then tell the Church Chrysostome collecteth, *uides non supplicij, sed emendationis gratiâ id fieri*

E

you

you see the ende proposed in this course is not punishment, but amendment: therefore no need to bring the matter into open Court, there to receiue chastisement.

3. It seemeth the Church is not *oier* and *determiner* in these complaints, because there is added in a fourth place, *If he heare not the Church, let him bee unto thee &c.* but the presbyteries I hope will both *heare* and *determine* all that commeth before them.

4. It is not said, if hee heare not the Church, let the Church excommunicate him (as the presbyteries do over-often) but *Let him be unto thee, as an Ethnicke or Publican.* So that he is sent backe againe to the plaintiffe, as it were to censure him, As much as to say, *Immediatè a hili morbo laborat* (Chrysost.) *he is incurably sicke. Relinque illum morbo suo* (Erasm.) *leave him to his disease: Deo Curandum* (Abulens.) *to be cured by God himselfe. Noli illum deputare in numero fratrum tuorum, neq. tamen salus eius negligenda est* (Austin) *Esteeme him not in the number of thy brethren yet so, as without neglect of his salvation.* How may that be *amputetur à familiari consortio* (Erasm.) *abstine as ab eo vt confundatur* (Origen) *Hold no familiar acquaintance with him, that thou maist put him to shame.*

5. Finally there ought to bee no doubt, but this was spoken to the Iewes, because the reproach is, *sit tibi tanquam Ethnicus, let him be unto thee, as an Heathen:* there being no nation vnder heauen, that disdeigned and detested *Gentiles* saue the Iewes alone. *Ethnicis, ex quibus deinde composita erat ecclesia, preceptum dare noluit, vt seipsos fugerēt.* He gaue no precept to the *Gē-*

tiles, of whom the Church was afterwards composed, so shun themselves. He would rather haue said, if hee had spoken to the Gentiles, *sit tibi tanquam Iudaeus*, let him be as a Iew vnto thee. What is all this then to vs Christians?

6 Shall wee further aske the mindes of the learned for the clearer explanation of these words? One telleth vs, *Non ad synagoga ablegat suos*, hee remitteth not his disciples to the synagogue, for redresse of their wrongs. [There was little helpe to be hoped for, where they presentlie excommunicated all that but profest Christ. An other helpeth out the reason, *Erat tū ecclesia adulterata*, the Church that then was, was adulterated, and therefore vnmeete to bee iudge over Christians. Was there no church of Christ which they might repaire vnto? Yes, *fuit illorum temporum Ecclesiola*, in deed, there was a little church at that time; but *ecclesia facies nulla*, that Church had no apparance without. Nay, *nulla adhuc ecclesia*, will a third say, there was not any Church at all. And yet we are willed, you heare, to tell the Church. Which some say was an order appointed by CHRIST to last to the vvorlde's ende: others, no generall rule prescribed to the Church for all ages, but a temporarie precept like those o-ther in the Gospell, *Go not into the vvaie of the Gentiles; and possesse not siluer nor gold in your purses*. S^t. Ierome saith, *Dio Ecclesia*, is as much to say, as *multis dicendum est*, vt detestationi eum habeant, tell many to make him hateful vnto them: vs *qui pudore non potuit*, saluetur opprobrijs, that whom honestie and ingenuity could not, disgrace may reclaime. S^t. Chrysostome

Gloss.nou.

Caluin.

Brent.

Bucer.

Caluin.

Gloss.nou.

Brent.

Arct.

Bucer.

Ulyr. &c.

Brent.

saith, ecclesia, that is, his qui præsides ecclesia, the rulers of the Church. Carth. ioineth the both in one, vel congregationis communiter, vel prælato, id est, iudici, either the congregatio at large, or the prælato, that is, the iudge: nō quod ipse sit multitudo, sed præest multitudini, Abulens. not that the prælato is the whole multitude, but because he is chiefe ouer it. Aquinas likewile both. Ecclesia, that is, vel toti multitudini, vt cōsūdatur, vel iudicibus ut corrigatur; either the whole multitude for his cōfusiō, or the iudges for his correctiō. Lastly Erasmus both: vt vel multitudinis cōsensu, vel eorū autoritate qui multitudinis præsunt, emendetur; that either by consent of the multitude, or authority of those that are ouer the multitude, he may be amended. Some say, Dic ecclesia that is, in catu fidelium, in quo verbum & sacramenta recte administrantur; in the assembly of the faithfull wherein the word and sacraments are rightly administered. Others to the contrary: Nemo ita accipiat quasi in publica concione, let no man vnderstand it so as if in a publique auditory: for nec ratio, nec usus susdet congreganda esse ecclesiā (saith Caietan) it stādeth not either with reason or custome; that the whole Church should be troubled about a private fault. Lastly they are but of yesterday, that tel you Dic ecclesia is no more to say, then Dic senioribus et Doctoribus personam ecclesiae representantibus tell the elders & Doctors that represent the person of the Church: whereas it should be, rem de fer ad certos illos iudices, qui ex vniuerso corpore ecclesie in magistratum legitime sunt electi, deferre the matter to those select iudges which are lawfully chosen to the magistracy out of the whole body of the Church.

Now

Now summe vp al into one. 1. Not to the Synagogue, why? 2. that Church was adulterated. 3. the other was but a little Church. 4. had no face of a Church. 5. no essence. 6. an order to the worlds end. 7. a temporary precept. 8. elders and doctours. 9. Certaine and lawfull magistrates. 10. in the assembly of the faithful. 11. not in an open auditory. 12. multitude in common. 13. presidents over the multitude, How is it possible out of a place of scripture, so variously interpreted by ancient and moderne writers to make faith and perswasion to the world, that the Church intended by our Sauour is that Church, which they labour for?

But they haue other subsidiary scriptures, especialy where the *Christian presbytery* is more expresly named, that make without controuersy for their purpose. By name, that to Timothy 1. and 4. *per impositionem manuum presbyteris*: which though some haue expounded the office and ministration it selfe, which Timothy then receiued, yet grant it importeth an order and company of men from whom he receiued it, the very *imposition of hands* there named doth sufficiently discharge them from being lay-elders. There was a presbytery, we deny not, in the primitive Church, that is to say a *colledge* or *conuent* of presbyters, assistants to the Bishop: which Ignatius in an epistle to the Trallians calleth *σύνδομον ἀποστόλων*, a *knot of Apostles*: and afterwards asking what that presbytery was, *τις πρεσβυτέρων*; answereth himselfe, *σύστημα ἱερῶν, σύμβουλοι καὶ σωτῆς εἵναι τῷ ἐπισκόπῳ*, an *holy congregation, counsailours and coassefours to the Bishop*. And for these at the time of ordination to hold their hands

upon the heades of presbyters and deacons *intra manum episcopi* (as you haue heard before) *neare the hand of the Bishop* was agreeable to a Canon of the fourth couicel of Carthage.

There remaineth one place more 1. Tim. 5. 17. which they hold as a Delphian oracle, their *Deus Terminus*, that yeeldeth to none, an vnremouable argument never to be answered.

The elders that rule wel, let them be accounted worthy of double honor; especially those that labour in the word & doctrine. This is the mine wherout the whole body and frame of their consistory is digged, *pastours*, where it is said *ἐν λόγῳ*, *in the word*; *Doctours*, out of the next, *καὶ διὰ τοῦ λόγου*, *and doctrine*. Their *lay elders* out of the former, *οἱ καλῶς προϊστάμενοι*, the elders *that rule well*. where *καλῶς προϊστάμενοι* is the *genus* common to both kindes; but the *essential difference* that giueth name & being, is *κοπιῶντες*; and not *κοπιῶντες* *labouring and not labouring in word and doctrine.*

Mέλις, especially is their Mercury to interpret all; a signe of discretion and distinctiō to passe berwixt the gouernours of both these sorts. Their illation is, there were elders that ruled well, and laboured besides in the word and doctrine; therefore there were other elders that ruled and laboured not &c. This is the *Gorgons head* that amazeth and amareth all that looke vpon it. It were quickly answered, by the iudgment of a learned diuine vpon this place, *Calvinus primus est qui locum hunc de senioribus exponit*, that exposition then belike is not very old. But for fuller satisfaction,

Adr. Sai

I All the fathers of the Church that euer interpre-

ted

ted this scripture, Greeke, and Latine; I adde vnto the
the *schools*, and to those the later writers, (such of our
owne times except, who Pigmalion-like are fallen in-
to admiration of their owne worke) I auerre confidently,
they all vnderstand the place of *ἐπισκοποι, ἀδελφοὶ καὶ*
dispensatores verbi, pastours, Doctours, dispensers of
the word, &c. indicant, pradicant, so they thought, & so
they wrote and published. We may deliver their opini-
on summarily in one word of Caietā, *Nomen presbyteri*
hoc in loco ordinis est; The name of elder in this place
is a name of order. Then where are their *lay elders*?

2 *Τίμη*, which signifieth both *honour*, and *allowance*,
from the iust correspondences and circumstances of
the place, is rather to be rendred in the later sense. So
Chrysostome vnderstandeth it, *τροφὴς καὶ ἐκτρέφειν*, καὶ
τιμὴ καὶ ἀναγλόν *χρημάτων*, *nourishment and reiment, and*
the subministratiō of necessary things, whereof he gi-
veth the reason, which never any law of God, nor any
rule or example of the Church of Christ awarded to
these *lay rulers*.

3 The *double* that is here spoken of, (not the com-
pensation of those that rule ill, for they are quite ex-
cluded, and deserue nothing; but of such as *rule well*) is
not in comparison with any *Lay* gouernours, but *double*;
(saith Chrysostome) *ἡ ἐκδοτὴ τῆς χήρας*, in regard of
widdowes *ἡ ἐκδοτὴ τῶν διακόνων*, in regard of *deacons*, both
which were to haue their maintenance, though not so
much as others, *ἡ ἀπὸ τοῦ ἀπλοῦς τοῦ πλοῦτος ἑκδοτὴ*, *simply when*
he saith double he meaneth ample. So saith Theodoret,
deplexi, that is, *ampliori*; or *double*, & *officij, et doctrinae*
(Ierome) *both for their office and for their paines*; or

Chrysost.
Occumen.
Theodoret.
Theophyl.
Ierome.
Ambrose.

double, & reverence, & subsidij (Aquinas) both of reverence and maintenance; or double sibi, & suis (Winton) both for themselves, and those of their charge.

4. *Maxima*, especially, which they make, as it were, the hinde and rudder to turne all about, doth not with those learned distinguish betwixt preaching, and not preaching elders. First, *Non dicit qui praesunt, sed qui bene praesunt*, saith Caietan, as Oecumenius before him. But who are those? *Qui super officium superintendendi adiungunt & laborem*, who to their office of superintendencie and oversight put also their industry. So as, *nihil est hoc verbum Maxime* (with some) *sed explicatio bene*: Especially in the later member doth but explicate well in the former: (Carthus.) *Qui verè presbyteros agunt, qui non solum integritate vitae praevalent populo, verum etiam laborant in dispensatione sermonis evangelici* (Erasmus) goodliuers, & paineful preachers. How many interpretations might bee brought to divert and disapoint their lay governors? If either there were such as; but red- and administred Sacraments in the Church, and preached not (as the most reverend Archb. of Canterb. last deceased proveth at large) these may *regere & regere*, rule wel in their places, & be worthy of their due regard, though not equal with others: or if there were good Bishops, which overworne and wasted with years (whereof S. Jerome spake, *Et nos nostra habuimus tempora*, *VVe also had our times*; and againe, *Ego quondam miles, nunc veteranus*, *I was once a souldiour, now a Veteran*) could not labour in the word and doctrine, as aforetime, but pleaded their priviledge of age, *Nobis debetur otium*, yet these

might

Aug. ep. 13.

ep. 14.

Id.

already, in doctrine to those that are yet to learn; in verbo exhortationis, in doctrina instructionis (Carth.) in word of exhortation, in doctrine of instruction: in verbo exhortatorio affectus, doctrinā instructive intellectum (Caiet) exhortation for the affectiōs, instructiō for the understanding. Where *quāvis* especially, needeth not be aduersative, or a particle of discretion, but may be put *in* *con* to serue for interpretation, they that rule well, that is to say, they that labour &c. nor doth it signify *presertim* especially, for the they thinke it should haue bene *quāvis*, with some other helpe put to it; but *plurimum* earnestly: nor is it *propositum*, a particle of *proposition* set before the verbe, but *appositum* of *appositio*, to be construed after it in this sense, *maximè laborantes*, that is, *laborantes maximè*. Or if they will needs haue it *distinctive* & to make a difference betweene two sorts, yet doth it not followe of diuerse persons, but parts of their calling; nor subjects, but respects; not *generum*, but *munerum*, kinds and professions of men, but branches of their function. As if you should say for example sake, the Ministers that rule well in attendance and care of their flocks, and that labour in word and doctrine, are worthy of double honour; especially those that seeke and maintaine the peace of the Church: in which speech the persons are still the same that were, but their qualities & duties diuersified. Or thus: he King that ruleth his people well, and laboureth the good both of Church, and commonwealth, is worthy of double honour, both of allegiance, and allowance from his subjects; especially he that taketh vp the crosse of Christ, and beareth his

soule in his hands, as ready and as likely to lay downe
 his life for defence of the truth, as any of his subiects.
 Lastly, what mine opinion of this sentence in hand is,
 can no way better appeare; then by a parallel peece
 of scripture 1. Thes. 5. at the 12. vet. Compare it with
 this to Timothy, and you shall find not the morning
 and evening suns more like. Now we beseech you bre-
 thren that you knowe them, which labour amongst you,
 and are ouer you in the Lord, and admonish you: that you
 haue them in singular loue for their worke sake. For
 ἀποστόλους to Timothy, you haue ἀποστόλους here, from
 the same theame. *superiors* in both; there ἀποστόλους, and
 here ἀποστόλους, in both labouring; for worde and doctrine
 in the one, in the other, καθ' ὅσους, *admonition*; there δι-
 πλοῦ τιμῆ, *double honour*, here ὁμοῦ τιμῆς, *singular loue*;
 Lastly the reason is here given of this superabundant
 affection towards the, διὰ τὸ ἔργον, *for their worke sake*,
 which is the truest implied cause of honour in that o-
 ther place, σὺν μέλει καὶ κοινότητι is no more to say, then
especially for that they labour amongst you.

But it hath far'd with our brethren in this case, as
 with him that stood on the Key at Athens, and euery
 ship that was arriuing towards the haue he cried was
 his: so they wheresoeuer they haue met with any word
 though but common and generall, and diuersly ex-
 pounded, yet that beareth any the least propension
 and fauour towards the vpholding of the elder ship,
 presently they conclude that very *species* and sort of
 all others, which they most fanly: as it all windes blew
 for their gouernment, and none else.

Thence they inferred from the 18. of Math. *Tell the*

In Apol.

*Church, Ergo no Church there but this presbytery. Thence from the rule to Timothy, The elders that rule wel &c. therefore these lay elders. Thence, from the 12. to the Rom. he that ruleth with diligence, therefore these rulers. And 1. Cor. 12. bycause *κοινοὶ ἄνθρωποι*, gouernentes, is one of the giftes of the holy Ghost there named, therefore this gouernment. Bycause Tertullian hath, *Præsident apud nos probati quique seniores*, theer gouerne with vs none but approued seniors: And Ierome vpō Esay 3. *Nos habemus in ecclesia senatum nostrum, catum presbyterorum*, we haue in the Church our senate, a company of presbyters; & vpon .Tit. 1. *Communi presbyterorum consilio regebatur ecclesia*, Churches were gouerned by a common counsaile of presbyters; *quorum sine consilio nihil agebatur in ecclesia*, Ambr. vpon 1. Tim. 5. without whose counsaile nothinge was done in the Church: (which may be well vnderstood of elders in yeares & experience & grauity, hauing some temporary commission to assit in ordering the Church, but no ordination perpetuall & diuine, as is now vrged;) therefore these & none others are those *presidētis*, and *senators*, and *advisers* intended by the fathers.*

I am now at an end: And I heartily wish in the bowells of our Sauour there might at last be an end of all these controuersies: that in variety of opinions our brethren would propose to themselues the example of the ancient fathers, of whom it is laide, *sanctorum patrum disputationes non contentiones, sed collationes erant*; the fathers conferred and reasoned about matters in question, contended not. It is agreed betwixt S^r Ierome and S^r Austin before they dispute

ut veritas superet, that truth may bee the conquerour:
Cumq; tu viceris, saith the one, & *ego vincam*, si errorẽ
meum intellexero; et *contrario me vincente tu superas*:
 vpon that condition, whither you or I winne, wee both
 winne by vnderstanding our errors. Cyprian (of whõ
 before) though dissenting in iudgement from other
 learned of the Church, yet never severed himselfe, &
 perswaded others likewise not to doe it: *Et si se ille se*
parasset, quàm multi sequerentur quantum sibi nomen
inter homines faceret. quanto longius Cyprianus se, quàm
Donatiste vocaretur? Cyprians breach with the church
 would haue drawne many followers after him, and haue
 spread the name of Cyprianists, farther then Donatistes.
 But in whom there is more then this, a willing & wil-
 full disturbance of the churches peace, I would in the
 name of God they were thoroughly perswaded, that
 they are as strictly bound to preserve *unum*, as *verum*,
unitas, as *veritas*, *pacem*, as *fidem*, the quiet as the faith
 of the Church: and that there will bee little difference
 held at Salomons *rent-day*, whither they haue wound-
 ed the head, which is Salomon himselfe with hereti-
 cal opinion, or whither lacerated and rent in peeces
 his body with schismaticall distraction. *Ecclesia est illud*
corpus Christi, quod charius habuit, quàm quod tradidit
morti: He gaue his naturall body to death to redeeme hu-
 mystical, which was much dearer vnto him. *Dico & ob-*
testor: (was the fearefull protestation of S^c. Chryso-
 stome) *ne quis dicat, nemo dixit, ignoramus, non puta-*
vimus peccatum: I say & protest that no man may plead
 ignorance, *ecclesiam scindere non minus est peccatum,*
quàm in heresin incidere, schisme in the church is as

1. De bapt.
 Cont. Donat.
 18.

Ad Ephes.
 homil. 11. mor

CYP.

great a sinne as *hæresie*. And, from the iudgement of an holy man (*dixit vir sanctus*) *inexpiables culpa, nec sanguine eluitur macula ista*: the fault is *unexpiable*: the blood of martyrdom cannot wash out this spot. I now call to minde a dialogue that Tully hath in his bookes *de legibus*; where interloquution passeth betweene 3. Philosophers, *Quintus, Marcus, and Atticus*. The argument was *de finibus bonorum & malorum*. The first beginneth, *Controversam rem & plenam disensionis inter doctissimos*: a matter of great controversy and debate amongst the most learned: the second, *sed aliquādd tamen indicandam*, yet it must be determined: the thirde, *quæ istuc fieri potest A. Gellio mortuo*: how can it ever be since *A. Gellius* is dead? *Quintus* replieth, *quid tandem id ad?* what is that to the matter? *Atticus* answereth him, I haue heard that he called all the Philosophers at Athens into one place, and earnestly laboured them to set some end to their controversies, *quod si essent eo animo ut nollent atatem in litibus conterere, posse rem convenire*: if they were of that minde that they would not spend their daies in strife, they might come to agreement. Blessed be the name of God, we haue no such impediment to the composing of our controversies. Our *A. Gellius* liueth (and long may he liue, even for ever and ever.) But why doe I borrow a prophane name? Rather out of my text, our *Salomon*, our *Pacificus* liueth, who after the *Prince of our peace*, hath best interpreted this name amongst vs; who hath turned swords into *fishes*, and speares into *mattocks*, and set peace within the borders of his owne kingdomes and of nations about vs. Whose first & formost care hath

bin not only to plant a vineyard (even to build Churches where Churches were not) but to plant it in *Baal-hamon*, in rich and fertile ground, to endow it with land and living, to bring riches and oblations into the storehouse, that there may be meate in the house of the Lord for Prophets and their sonnes after them. A good and gracions *Araunab*: of whō it is witnessed, 2. Sam. vs. that hee gaue to the king and as a king; both his threshing flore for an altar, and his oxen for sacrifice, & his chariots and plough-harnesse for fire. Our King & as a King, hath taken no lesse care out of his royal & religious heart, both for altar, sacrifice, & fire, for church, and maintenance to it. And finding by experience the miserable policie of that discipline, which hath brought vpon the ministers of the gospell *verissimos labores & certissimam egestatem*, vntimted paines, and vndoubted penurie, having turned the livings of the Church into *Nunries* (one saith) I know not his meaning, vnlesse he vnderstand *Noures*, or *non entia*, (as you heard the last day) seeketh by all princely meanes to put blood into the veines of the Church againe, which many daughters of the horseleach haue sucked out, & to bring backe to life that presbyterium, liuehooode of the Church, which many a *Iulian* hath done away, and to the profligation whereof, even that presbyterie, whereof we speake, hath beene accessary. There wanteth nothing, for ought I see, but so much wisdom and grace and thankfulness in vs that are the keepers of the vineyard, as to embrace the opportunity of time now offered vs, which our fathers before vs would haue beene glad of, & posterity after vs hear-

Mal. 3.

rily

tily with for: and all contentions laide aside, ioine hande and heart with his religious Maiesty in propagation of this *vineyard*, and propugnation of the gospell and faith of Christ; whose life more precious then thousands of ours (as the people spake of Dauids) is a thousand times more sought after, then any of ours; as if the enemies of God and his maiesty had decreed amongst themselves, as the Aramites against the King of Israel 1. reg. 22. *fight neither against great nor small, save only against the King* of GREAT BRITAIN and his OFF-SPRING. Our Kalanders of so many *black & fat* daies, wherein there was but *a step betwene him and death*, shal record to posterity his faithful and constant dealing with the covenant of God, and cause them to blesse his memory, and speak al good of his name: Which to be done in our daies, whom it rather concerneth in duety to acknowledge, and who reape the fruit of his vertues, is accompted the *solecismes & barbarismes of the Court*, & those that shal do it, the kinges *parasites and flatterers*. They are deceaued that so thinke: there is no such solecisme nor barbarisme in it. It is true *grammer loquution*, or rather sound *chappell & church diuinity* to blesse where God hath blest. If an angell from heauen were the subiect of my speech, I would not call *sowre*, *sweete*: my tongue should rather cleave for euer to the rooffe of my mouth. Shall I not therefore cal *sweete*, *sweete*? & conferre honour (euen to the honour of Gods owne name, ioy of our hartes, incouragement and pronocation of so illustrious iustrumets to go on their course) where God hath conferred it? Surely J wil. and there-

fore I conclude with that of the Queene of Saba to Salomō, *bleſſed be the Lord thy God which loved THEE to ſet thee on the throne of Britaine, becauſe the Lord loved BRITAIN* for ever, & made thee King to doe a *quity and iuſtice*. O Lord giue thy iudgments to the King & thy righteouſnes to the Kings ſonne. And as Iacob propheciē of that ſceptre, that it ſhould not depart from Judah til *Shiloh* came, ſo if thy holy will be, let not the ſceptre of theſe Kingdomes depart frō our *Iacob*, our *Salomon*, our *paſſiſus* and his *Line*, till that *Shiloh* come againe. To whom with the father & the holy ghoſt, al might and mercy be aſcribed in his Church for euer.

1. Reg. 10.

Gen. 49.

FINIS.

